A mirrour of

loue, which ſuch light doth giue,
That all men may learne,
howe to loue and liue.

Compiled and ſet furth by Myles Hogarde ſeruaunt to the que-nes highneſſe.

Menſe Maij.
1555.

Cum priuilegio ad imprimendum ſolum.

To the moste high

and most vertuous ladie, and our most gracious soueraigne, Mary by the grace of God,

Queene of Englande, Fraunce, Naples, Hierusalem, and Irelande, defendour of the fayth, Princesse of Spaigne & Sicilie, Archeduchesse of Austria, Duchesse of Millaine, Burgundie and Brabant, Countesse of Halpurge, Flaunders and Tyrole. Your Maiesties most faythful, lo nyng and obedient seruaunt Miles Hogarde, wisheth al grace, long peace, quiet raigne, from God the father, the sonne, and the holy Ghost.

When I considered, oh most noble Quene,
Howe God in time hath wonderfully wrought,
In reducinge vs home, whiche so longe hath beene
Out of his true church, yet nowe to be brought
Into his church agayne, it came to my thought
What loue by your grace god to vs did showe
When hope was almost past as al men do know.

This loue (I say) thus comming to my mynde,
I thought to the worlde somwhat to expresse,
But yet then thinkyng, how I am assynde
By thacceptation of your goodnesse,
To serue your grace, though most vnworthinesse,

Appeareth on my part, I did thinke, I say:
The fruits of my wit, to your grace first to pay.

Yet doth my hand shake that scarse I can write
Considryng your highnes most royal estate,
Sith I so simply dyd this boke indite,
Beyng both of wit and learning frustrate,
Wherwith such a worke ought to be ornate:
But yet your highnes great benignite
Shewed to all men dyd much encourage me.

Therfore when I had this worke finished,
Which is but short and compendious,
Containyng matter mete to published,
Unto all men, syth it doth playne discusse,
The great loue of God shewed vnto vs,
Not in high learning, but in termes plaine,
Which euery simple wit may easely attayne.

Also they may learne howe them selues to loue,
As nature doth teach, and accordingly
To loue their neighbour, as that loue doth moue,
And by the way, I do shew openly,
How their actes both hath, and also doth trie,
That thei this loue in order haue not kept,
Sith obedience, they haue not accept.

Now make I humble request to your highnesse,
If it with your gracious fauour maye stande,
That this simple worke, may haue such successe,
To passe furth in prynt, that it may be skande,
Of al men to learne, to kepe the true bande,

Of

Of charite, and then I winne myne entent,
For to that ende I it onely ment.

Of my minde this is thonly prefence,
Most humbly beseching your noble highnesse,
To take it in worth, though intelligence,
To set furth this worke to the worthinesse,
Doth lacke on my part, yet neuertheleſſe,
My wit is good, I woulde al thinges were wel,
Thus as my wit is, my wyll furth I tell.

Your highnesse humble seruaunt
Miles Hogarde.

To the Reader.

Good readers al, whose chaunce shalbe,
This booke to heare or reade,
Where lackes in dede, fine eloquence
I wrote as wit doth leede,
Yet let not the authours rudenesse,
Thys good matter deface,
For though the authour simple be,
The matter may take place.
May chaunce some man wyll thinke and say,
That great pittie it was,
That suche a treatise as thys is,
Shoulde thus so rudely passe.
I wyl aske them this question:
If they a stone choulde synde,
That were of price most precious,
And not wrought to his kynde,
Would they then cast that stone awaye,
And esteme it right nought?
Or would they seeke all meanes they might
To haue it purely wrought?
If they should answere vnto this,
What thinke ye they would say?
They woulde not be so madde I trow,
To cast that stone away.
Euen so this matter, which in dede
Is very precious,
Yet not wrought to the purpose wel,
I do confesse it thus.
Haply some man to me wyll saye,

Why shoulde I wade so farre,
In matter which I can not make,
But rather doth it marre.
My calling is not bokes to write,
Nor no faultes to reproue,
But to folow my busynesse,
As wisedome would me moue.
Before(say they)when men dyd preache,
Whiche artificers were,
They were not calde therto, say you,
Gods worde wyl them not beare.
But now can ye suffer a man,
Which no learning hath,
Against his calling as it were
To write vpon our faith.
To them do I answere againe,
My selfe for to defende,
If Gods precept dyd me forbyd,
No bookes I would haue pende.
But God forbyds al men to preache,
The which he hath not sent:
So hath he not all men to write,
This is most euident.
But here my booke I do commit,
To those that learned be,
If faulte they finde it to correct,
As therin cause they se,
And pardon here, of them I craue,
For this mine enterprise.
I only dyd intende therby,
My wittes to exercise.

I haue

I haue but a ſimple talent,
My wryting doth expreſſe,
Yet doth it ſerue in ydle times
To exchewe ydleneſſe,
Now truſting I ſhal not offende,
In this my ſimple dede,
I wyl now by the helpe of grace,
In my purpoſe procede.

FINIS.

When by course, as god hath ordinated,
Phebus had entered into Gemini, (hed,
The fields w flours wer frischly furnis-
Cõforting man, beast and birde therby,
Which comfort to enioye I went only,
To walke in the fieldes, and as I there went,
A birde I heard singe, with notes excellent.

Which when I did heare, down I did me lay,
My dumpiche wit (as it were) to renewe,
From thoughtes of this worlde, which at this day,
Is so vnstable as we see ensew,
Wen for their fancies their own bale doth brewe,
On which as I thought, euen sodaynly
This byrde I spake of, did me espie.

I perceaue (qõ she) by thy countenaunce,
That toyes in thy head thou hast conceaued,
Of the which gladly thou woldest make vtteraũce,
That thy busy wit might be releued,
Which tyl thou hast done thy braines are greued,
But them to ease, I wyll set before thee,
To shorten thy studie, matters two or three.

Of the which yf thy wit can any thinge do,
Thou nedest no more to muse on that thyng.
I doubt (qõ I) I can not reache therto,
Onelle by thy helpe I it to passe bringe,
On a weake wit (qõ she) that doubt doth springe,
A wise man woulde first the grounde of it heare,
Or lacke of wit could make hym to feare.

I haue cause, qꝺ I, my wit for to dout,
Sith I see wise men into errour fall,
Which doth make me loth for to go about,
To enter any matter mystical.
Thou knowest not, qꝺ she, what the matter shall
Contayne which I haue to thee to expresse,
That is trueth, qꝺ I, that fault I confesse.

Then marke, qꝺ she, what I shal to the saye,
Thou knowest that I am called a Nightingale,
The which by nature doth singe night and day,
To the prayse of God, both on hyl and dale,
For which cause a worme doth me assayle,
Which woulde me destroy by day or by night,
Yf any time a slepe take me she might.

But by gods gift his malice to preuent,
When I to sing do my selfe prepare,
A sharpe thorne to my tender brest is bent,
Because of slepinge I shoulde then beware,
By pricking wherof I do escape her snare,
Now tel me, qꝺ she, how likest thou this grounde
In myne eare, qꝺ I, very wel it doth sounde.

Another ground, qꝺ she, I wyl to the expresse,
Thou knowest this is the mery moneth of May,
In the which al louers do them selues dresse,
To attayne their loues of their hearts the stay,
For which cause thou knowest this I dare say,
Olde Philosophers for the signe hath fayned,
Two louers imbrasing both beyng naked.

That

That is a goodly ground in dede, qꝺ I,
What should I vpon that matter inuent,
It soundeth nothinge but to tibaldrie,
And my time to this I haue not so spent.
Dost thou thinke, qꝺ she, that I it so ment?
To answere right, qꝺ I, I can not tell,
But me thinke it can not be taken wel.

Thy corruption, qꝺ she, by this thou mayst know:
For where by this signe is none other ment,
But as man and woman by nature doth grow,
To natural loue with the consequent,
So in this time mankinde is most bent,
Inioyng by youth the amarous flours,
Nature therto prouoketh al his powers.

Thou (I say) not considerynge this thing,
Dost applie it only vnto wantonesse,
But a better minde into thy head to bring,
yf thou no good thing can therby expresse,
I wil teache the to refourme that dulnesse,
And how thou mayest both thinsamples applie,
Unto sadde matter and not wantonly.

To the first, qꝺ I, I could somwhat saye,
To make it sounde to a vertuous ende,
But the last in my head can enter no waye,
To applie it wel, it doth so much bende
Towardes wantonesse, that any time to spende,
In such folishnes, I iudge it but vayne.
Thy nature styl, qꝺ she, thou shewest playne,

The which moze playne to the to appeare,
The ſeconde example I wyll ſo applie,
To ſuch kind of matter that thou ſhalt heare,
No wanton pleaſure pzouoked therby,
But matter both pleaſaunt and alſo godly,
Though thy wi:kednes from it doth the let,
Thou ſhalt heare what I befoze thee wyl ſet.

I am content(qꝺ I)to geue an eare,
Unto thy wozdes, I pzay thee ſay thy minde,
Mary firſt(qꝺ ſhe)to the doth appeare,
How by nature,this time,al mankynde
Is geuen vnto loue by her courſe aſſinde,
Therfoze I do thinke our time heare pzeſent,
In matter of loue is beſt to be ſpent.

Then better to vnderſtande the(qꝺ I)
Tel me what loue is oz thou doſt beginne,
This wozde loue(qꝺ ſhe)is taken diuerſly,
As hap is wiſely,that thou haſt bzought in,
Foz therby the moze knowledge thou ſhalt win,
I am glad(qꝺ I)I do ſome thing well,
It was vnwares(qꝺ ſhe)that it ſo befell.

Loue is an affection of mans heart which wor-ks to diuers affectes as mans wyll doth)applie it,

But to the purpoſe,this wozde(loue)I ſay,
In mans heart doth wozke to diuers affectes,
Therfoze diuerſly ſcanne it here we maye,
Sith mens affections hath diuerſe reſpectes,
Which mans nature(ſome time)ſo much inffectes,
That where to all goodnes he ſhoulde it applie,
From God and al vertue he turns it awzie.

Thou

Thou telleſt me(qꝺ I)of loues abuſe,
And not what loue is,as in dede I aſke thee,
To turne loue(qꝺ ſhe)vnto the right vſe,
Where loue is taken in the chiefe degre,
God is loue,whiche neuer chaunged can be,
Wherby he made angels in their glorie,
And man after their fal,their place to ſupplie.

Now by this loue man is like to angel,
And of the godhead is participate,
But when man againſt this loue doth rebel,
God and al goodnes in him is fruſtrat,
Then of loue to ſhew the ſeconde eſtate,
When man his loue to him ſelfe doth extende,
That loue in him ſelfe may not haue an ende.

But ſith that all men indifferently,
Are made of one mould and to one likeneſſe,
Mans loue for gods cauſe he muſt ſo apply,
As loue(in God)to him ſelfe he doth expreſſe,
The lyke loue by meaſure,God doth witneſſe,
Man muſt ſhew to man in euery degre,
And this meaſure fro man neuer hidde can be.

This loue(I ſay)which from God doth procede,
Thus orderly as I haue tolde vnto thee,
Sith to vnitie this true loue doth lede,
In our old Engliſh is called charitie,
Becauſe from other loues knowen it ſhould be,
Which either are bayne or indifferent,
This word the right loue expreſſeth euident,

Charite cā not be taken in an euyll ſenſe.

Is there loues, qꝺ I, that these do not include?
None. qꝺ she, that before God are accept,
But there be loues which do man much delude,
That by nature into mans heart is crept,
Which doth make him forget natures precept,
Wherby man is worse then a beast in my mynde,
For they loue their like being of one kynde.

I dare say, qꝺ I, thou dost not say trew,
Some loues beside those do not God displease,
Old Ethnikes do write whose works we mai vew,
What payne many toke for cõmon welthes ease,
Loue to their countrei their hearts so did ease,
That what paine thei suffered thei did neuer passe,
Such loue by nature in them grounded wasse.

The loue that God hath plãted in mãs hart by nature, sith he is a reasonable creature.

Of this sort was the noble king Codrus,
And Marke Regulus that worthy Romaine,
And eke the stout knight called Curtius,
With the thre Scipions which euer toke payne,
The common welth stoutly for to maintayne,
Hercules also for this, I could name,
Whose actes are inrowlde in the court of Fame.

Certayne heathē champions.

These were champiõs in feates marcial,
Which for the cõmõ wealth did venture their bloud
Also learned men taught vertues moral,
Wherby the people in good order stode,
For kinges and princes thei chaunged no mode,
To the comon wealth such loue had they than,
In respect th. rof they feared no man.

Of

Of this sort I may name wittie Cato,
Sage Seneca, Salon and Byas,
Plautus the prudent with worthy Plato,
Demosthenes, Salust, and Pythagoras,
Diogenes also which euer playne was,
Were al these mens vertues displeasaunt to God?
In that saying wisdome and thou art farre od.

Certayne heathen philosophers.

To answere to the directly, qd she,
Thy foly by this playnly doth appeare,
Who euer heard that Gods pleasure can be,
In any man which no true fayth doth bere,
Towardes our lorde God with reuerent feare?
Yet must thou nedes graunt, qd I, I am sure,
That those mēs loues wer not before god vnpure.

A good shepeherde (sayth Christ) is wel content, John. x.
His life for his shepe to venter and lose,
Which these men to do, did frely consent,
With the world thei would not flatter nor glose,
But as conscience led, so they did depose,
They would neuer play the Parasites part.
For worldly welfare to beare a false hart.

Tholde heathen philosophers would not flatter.

I would there were none such at this day, qd she,
But I feare me the numbre is not smal,
Which for worldly welth doth seme to agre,
To al poyntes of faith which are catholical,
And yet in their heartes thinke it not at al,
Of two bad I judge that number the best,
Whose hartes by their actes is playnly exprest.

By

By my trouth(qꝺ I)I iudge the ſame,
Of al men with ſuch men I cannot away,
A diſſemblyng man is worthy of ſhame,
But here in dede deceyue the worlde he maye,
Yet ſhal he not deceyue God I dare ſaye,
Nor can not(qꝺ ſhe)for God doth ſee all,
But now agayne to our purpoſe to fall.

I thought(qꝺ I)thou haddeſt forgot it cleane,
Nay(qꝺ ſhe)though I made a digreſſion,
Thy folye as I did ſaye ſhalbe ſeene,
In concluding with ſuch a fonde queſtion,
Thou thinkeſt that there is no condition,
Betwene the loue of a true chriſtian,
And the loue proceding from a pagan.

In dede to ſpeake of the loue natural,
The gift of God to both is indifferent,
But I thinke theſe Pagans loues would appal
Many Chriſtians,at this time preſent.
For the vſe of loue ſtandes in mans conſent, (ke,
Who loues his neighbours that ſuch paines wil ta-
Now to ſhed his bloud for cõmon welthes ſake.

The naturall loue in mã is a gift of god indifferent to all men.

In that poynt,qꝺ I,they kepe Gods precept,
And then as I did ſaye I maye conclude,
That thoſe men ſith they Gods wyl therin kept,
Out of the right loue thou canſt them not exclude,
And then I ſaye further I am not ſo rude,
As thou wouldeſt make me,ſith thou doſt graunt,
The ſame thing,for which thou ganeſt me a taunt.

Thou

Thou farest, qd she, as some do at this daye,
In answering before thou dost vnderstande,
And one thing more here to the I wyl say:
As heretikes hath scripture falsely skande,
In taking a patch as came to their hande,
And leuing the rest their errours to frame,
So to defend thy foly thou dost the same.

(ment,

Thou must marke thorder of gods commaunde
Thou shalt loue thy lord god (saith he) aboue al thig
That loue hath first place as most excellent,
Then thy neighbour as thy selfe according,
So loue to thy selfe fro the first loue doth spring,
And then to thy neighbour in order ryght,
This pleaseth our lord wrought by any wyght.

The order of gods precept in loue geuen to man.

Then those that I named before, qd I,
Louing their neighbours as they did expresse,
Did wel please our lord thou canst not denie,
As the stories playne do beare them witnesse.
Nay soft, qd she, I ment nothing lesse,
For pagans wanting the light of all grace,
The true loue of god with them had no place.

There is no charitie without fayth.

Than lacking that loue for lacke of true fayth,
Their loue to please god coulde neuer attaine,
For as I did saye, and as scripture sayth,
True order in loue al men must kepe playne,
Or els al our workes our lord doth disdayne,
They must first loue God, as I did the show,
Which they coulde not do which do not god know.

Howe can they call ou him on whō they do not beleue, ro, 16.

I am in this (qđ I) wel satisfied,
But alas one thing I do much lament,
That we confessing Christ deified,
Do from god further in our workes dissent,
Then did these Pagans we se euident,
All vertue they did not only commende,
But studied their liues in vertue to ende.

The cause is (qđ she) mans forgetfulnesse
Of the benefites which God for him wrought,
As first the great loue that he did expresse,
Making heauen and earth & all thiges of nought,
For mans behouse, therfore how much he ought
To geue thankes to God, what tonge can declare,
Yet in respect of other these the least are.

The great loue of god to man in creating heaue and earth & all creatures for man.

Oh wonderful loue that God shewed to man,
That being in glorie vnspeakeable,
Before al worldes were, yet would vouchsafe than
To create the heauen by power ineffable,
With thorders of angels to be seruisable,
Honouring him as thonly lord and kyng,
Aboue his creatures for euer raignyng.

This talke (qđ I) palleth my capacitie,
I pray the of this let me no more heare,
I confesse it doth so, in dede (qđ she)
But this much may we talke with reuerent feare,
Sith no curiosite in it doth appeare,
But to thee the loue of God to expresse,
Proceding from him selfeby his owne goodnes.

But

But of such high matter to make an ende,
I wyl come lower and vnto the tell,
How mercifully his loue did extende,
When angels by their pryde out of heauen fell,
He made man al his creatures to excell,
And the place of angels for to supplie,
In nature higher he did him dignifie.

The loue of god to mā i his creatiō

Was man (quō I) higher in his nature,
Then angels were in their creation?
In substaunce (quō she) he was not so pure,
For out of the earth God did him facion,
A grosse substaunce thou seest probation,
Where angel is a substaunce spiritual,
But in soule man is to angel equal.

Yf betwene them (quō I) be equalitie,
How is man higher in his nature than?
In that appeared Gods great loue (quō she):
That he of his goodnes shewde vnto man,
When man from God by his owne foly ran,
And folowing his lust was disobedient,
He lost Gods fauour therby continent.

And so became the childe of damnation,
Prepared as it were vnto hel fire,
Then God of his owne mere inclination,
Which doth not the death of sinners require,
Shewde so great a loue ỹ there could be no higher,
Though man was become Gods vtter enemie,
He sent his only sonne for mans fault to die.

The loue of god for that he sent hys son for mās sake to dye.

And not the like death that killeth al mankinde,
Whiche is (as we say) gods visitation,
But the most shameful death that could be assinde,
By wicked tyrauntes imagination,
Which was on the crosse to suffer passion,
Hauing his body al to torne and rent,
Not one droppe of bloud he spared vnspent.

But to our purpose agayne to come nere,
To show how man was brought to high estate,
Aboue al angels that loue did appeare,
When gods sonne was first for man incarnate,
In the virgins wombe neuer to separate,
By which coniunction mankinde did attayne,
In nature aboue all angels to raygne.

Yet though our nature was in Christ, qd I,
Knit to the godhead in perfect vnitie,
It foloweth not that al mankinde therby,
Should aboue angels in his nature be.
Yes it doth folow, I wyl proue, qd she,
When the time was come as god had decreed,
That Christ should suffer, man to heauen to leed,

How man excelleth angels in nature.

His exceding loue to his church to showe,
Because that he would the figures fulfyl,
Both of Melchizedech, as thou dost knowe,
And of the paschal lambe which the Iewes did kil,
He showd his disciples the great good wil,
That he had the pascal with them to eate,
Because he would place a more heauenly meate.

which

Which he had promised to them before,
Saying, the bread that I wyll geue truly,
Is mine owne flesche, and then furthermore, John. vi.
Which for the life of the world I wil geue to die,
And he that doth eate my flesh fruitfully,
I in him, and he in me truely shal dwel,
By this mans nature doth angels excel.

This promise he performed styl to endure,
Untyl his comming to the great iudgement,
When he toke bread into his hande so pure,
Speaking these wordes with a louing intent:
Take ye and eate, yet there he did not stent,
But said, this is my body which geuē for you shalbe
Oh most tender loue and heauenly charitie.

That he showed to the oh man most vnkinde,
Which wilt not thy loue geue to him agayne,
But rather disputest by thy reason blinde,
His loue towardes the as it were to stayne,
Thou wouldest his act should no such loue cōtayne.
For where he gaue to the his bodie most diuine,
Thou only takest it but for bread and wine.

Yes, qō I, they say that it doth signifie
His body which vpon the crosse was spred,
And that, they say, Christ did meane onely,
I wold fayne learne, qō she, wher that word is red,
By Johns ghospel, qō I, they say they are led, John. vi,
Where he sayth the wordes I speake are spiritual,
The flesh (sayth he) profits nothing at al.

Thinstitution of the sacrament of the aulter, wherein is shewed the loue of christ in geuynge vs his flesh to eate.

Did not his flesh profit for thee to be borne?
Did not his flesh profit by his good liuing?
Did not his flesh profit for the to be torne?
Did not his flesh profit by his vprising?
Did not his flesh profit thee in theating?
How canst thou now but in great errour fall,
To say that Christes flesh profits not at all?

Yet (qǒ I) Christ sayth so thou canst not denie.
Yet could he not meane so (qǒ she) thou dost here.
Then what did he meane tel me now (qǒ I)
For my grosse wit can not conceaue this geare.
It is ment two wayes which the text doth beare,
One is the flesh of man in this mystery,
Can attayne nothing but by fayth only.

Another is the flesh profits not at all,
Meaning his flesh as the Iewes did it take,
Which was but as a mans flesh natural,
And then by no reason that mans wit can make,
No mans flesh can profit for theating sake,
But the flesh of Christ to the godhead knit,
Geueth life to man that worthely eateth it.

Nowe I know more than I did before,
This makes the matter playne ynough to me.
Do not they (qǒ she) offende our lorde sore,
Which wil not at this day to this trueth agree,
Wherin Christ shewde so great loue to the:
They are wedded so to wine, that the god Bachus
They beleue more in this, then they do Iesus.

But

But of ſuch men nowe I wyl ſpeake no moze,
Only do I note to thoſe that faythfull be,
The great loue that Chriſt ſhewd to man befoze,
That he would ſuffer death foz him vpon a tre,
In geuing man his fleſh, oh heauenly charitie,
That man ſhould fede theron in moſt godly wiſe,
And eke of his church to be the ſacrifice.

Immediatly after thinſtitution,
Of this ſacrament his loue to finiſh,
Towching his ſuffreraunce in eche condition,
That he foz mans loue would here accompliſhe,
None earthly payne could his loue deminiſhe,
But being from ſinne a pure innocent,
To die foz thy ſinne man he was content.

The loue of Chriſte ſhewed to man in his redẽption.

Conſider in this al the ſpitful mockes,
His whipping, ſcourging, & crowning with thozne
Being there blindfield ſuffered many knockes,
Bidding him al hayle king of Jewes in ſcozne,
And thinke how by hi the hudge croſſe was bozue,
Wherto thei nayled him with moſt painfull ſmart,
And with a charpe ſpeare perſed his bleſſed heart.

Who euer hard oz read of the like loue?
What coulde he do moze then foz thee to die?
Yet to loue him againe this wyl the not moue.
Yes with al my heart I do loue him (qõ I)
Yea but thy dedes (qõ ſhe) ſhew the contrarie, Iohn. xv.
If thou diddeſt hi loue thou wouldeſt his wil obay,
Which ſith thou doſt not, thou loueſt him not I ſay.

Yet

Yet for al this loue no more doth he craue,
But loue for loue as reason doth require.
Prou. xxiii. Alas sinful man what more wouldest thou haue?
It is no great thing that he doth desire,
Cal to him for grace to kindle the fire
Of burning charitie to raigne in thy heart,
Then shalt thou to Christ do a louers part.

That loue, qꝺ I, God graunt to euery man,
Amen, qꝺ she, now here this loue I must ende,
To expresse it whole truly I neuer can,
None humayne wit here can it comprehende,
Therfore no more tyme in it I wyl spende,
But for this loue I do wyl the alwayse,
To geue vnto our lord continual prayse.

Here foloweth the loue that man ought to haue to him selfe.

NOwe (quod she) that I haue
to the expresst,
The loue of God to man,
as I can it showe,
The depenesse whereof
doth cause me to rest,
Sith it passeth al humaine wittes to know,
The grace that therby to mankinde did grow,
Therfore leuing that shortly thou shalt heare,
What loue a man ought to him selfe to beare.

That

That man chuld loue him ſelfe I pray thee, qꝺ I,
Wher hath god geuen him that commaundements
He nede not, qꝺ ſhe, for naturally
To loue him ſelfe euery man is bent.
What man aliue is there that wil conſent,
Unto him ſelfe to be iniurious,
Which beaſtes wil not do tame nor furious:

Truly qꝺ I, and if experience
Be a readie rule this to demonſtrate,
How man loues him ſelfe, then the euidence
Showeth his loue to be ſo inordinate,
That by that ſelfe loue he doth accumulate
Plagues of god to raigne vpon him alway:
This loue doth man turne to his owne decay.

Inordinate loue of man to him ſelfe.

By ſelfe loue we ſe the man which is proude
That which in other he doth moſt deteſt,
In him ſelfe of him ſelfe is moſt aloude.
In none other man the like vice doth reſt.
For he that with other vices is oppreſt,
He loueth thoſe that in the like doth delite,
Becauſe they agre vnto his appetite.

The lechour loueth thoſe that be lecherous,
The ſlouthful man thoſe that moſt ſluggiſhe be,
The ſpiteful man thoſe that be enuious,
The wrathful man thoſe that to anger agre,
The glotton loueth thoſe that drinke beſt we ſe,
The couetous man that loueth auarice,
Loueth thoſe which do loue his exerciſe,

These loues doth spring of our owne nature
By the world, the flesh, and the deuil also,
Which dayly therto doth mankind allure.
But yet to my purpose nerer to go
Gods good creatures man turns to his wo
By loue vnto them so inordinate
That grace by this loue in him is frustrate.

What doth moue man vnto al kinde of vice,
But the loue that to him selfe he doth beare,
Wherunto his affection doth him intice,
As for worldly thinges him selfe to forsweare
To rob and to steale he thinkes him selfe cleare
This loue to him selfe, doth him so blinde
That fault in him selfe he doth neuer finde.

The corrupt merchaunt vsing merchaundise
That only for lucre taketh great payne
The loue to him selfe doth make him dispice (gaine
Al meanes that he should worke for cõmõ welthes
The plowman which serueth with catel & grayne
For the loue to him selfe dayly we se
He doth without cause make a scarsitie.

What causeth landed men for to rayse their rent?
What causeth nigardes to hourde vp in store?
What causeth patrones to symony to consent?
What causeth the ful styl to gape for more?
What causeth heretikes errours out to rore?
What causeth the breach of matrimonye?
What causeth al these but selfe loue only?

Examples

Examples in ſcripture I coulde rehearſe
How on this ſelf loue god did take vengeaunce.
It is harde therfore into my head to perſe,
That loue to mans ſelfe, as thou makeſt vtteraũce,
Can not but be a mere miſgouernaunce:
The reaſons that I to the before made
Do me hereunto vtterly perſuade.

I thinke (qꝺ ſhe) thy wit be not thine owne.
Diddeſt thou marke wel what I before did ſaye
Yea I am ſure (qꝺ I) it is to wel knowne,
That ſelfe loue doth bring al to decay.
As of Chriſt him ſelfe truly lerne we may:
He that loues his life ſhall loſe it (ſayth he)
Here he declareth what ſelfe louers be.

Thou bleſt ẏ (qꝺ ſhe) which doth al men deceyue,
By taking for thy purpoſe halfe the ſentence:
But the trueth if thou wilt truely conceyue
Thou muſt gods word vſe with ſuch reuerence
That thou offende not thine owne conſcience,
As in the ſame text thou diddeſt erſt alledge:
Thou ſpakeſt I dare ſay agaynſt thy knowledge.

I am ſure, qꝺ I, the trueth I did ſay.
Canſt thou of my talke diſproue any thing?
Of thy talke, qꝺ ſhe, yea ſure that I may
As fyrſt this laſt text which in thou diddeſt bring,
It is not a trueth in thine aledging,
For the trueth of ſcripture is not in a part
Deuiding the ſentence thou doſt it peruert.

Math.x. He that loueth hi ſelfe(ſayth Chriſt)moze the̅ me,
Is not wozthy of me,this thou leueſt out.
But ioyne this together,and thou ſhalt ſe
Thy folye opened,which thou goſt about
To defend,and therin art ſomwhat ſtout.
But here me now a while,and I wyll ſone trie,
That thou waſt bigilde in thy fantaſie.

Wary(qꝺ I)I pray the talke thy fyl,
But truly and if thou doſt not ſay well,
Be thou ſure that interrupt the I wyl.
Do not let(qꝺ ſhe)my fault me to tell
So it be a fault,oz els bye and ſell
Upon this,thou ſhalt agayne of it heare,
As I haue not I wyl not the forbeare.

If thou calleſt(qꝺ ſhe)to thy remembzaunce
Of mans loue to him ſelfe when we beganne,
Man by nature muſte loue hi ſelfe I did tel the euen at our firſt enteraunce,
That naturally here euery man
Is geuen to loue him ſelfe the moſt he can,
Oz els of al creatures he were the leaſt,
For wit ſhould lacke in him which is in a beaſt.

Then ſay I(qꝺ I)as I did befoze,
That ſith ſelfe loue to god is diſpleaſaunt,
As I ſhewde to the and coulde haue done moze,
How ſhould I then to this thy ſaying graunt,
But that wozthely thou mighteſt geue me a taunt:
To ſay and vnſay how can that agree
Surely this gere ſoundes wonderous to me.

Lozd

Lord god (qꝺ she) how longe wilt thou be blinde:
Of al fonde fooles that I haue talkt withal,
Wore foly in one I did neuer fynde,
And the cause why that thou therin doest fal,
Is thine ignorance as here proue I shal.
There is fayth which is no fayth, so say we,
I loue and yet no loue this deceaueth the.

This is that (qꝺ I) which doth most mẽ deceiue,
Now thou commest in with subtile sophistrie,
It is and it is not, who can this conceyue,
One thing to be the same thing and yet is a lie:
I pray the be playner to me (qꝺ I)
For of these darke riddles I can no skyl,
I spake playne trueth before and that I hold styl.

For as for me I speake by experience.
Selfe loue to man thou seest inordinate,
No man therof doth take intelligence,
Witnesse I take of the meanest estate,
Which tow probations are in such rate,
That very wel of them both conclude I may,
It is most true that I before did say.

For that thing which thignorant can discerne,
And also that which experience doth teache,
Tow better rules of prose no man can lerne,
To knowledge of these euery child can teache.
Therfore from the here to make a breache,
I nede talke no more for ought thou dost winne,
For al thy high reasons are not worth a pinne.

I thinke sure qꝺ she, no Poet could paynt
One more aptly this world to represent.
To take wit nesse of expe rience i tyme past, is to take witnes of ignorantes in matters of faith
For neuer heard I yet reasons more faynt
And in vaine babling so many wordes spent
Yet before victorie of wit impudent
Thou triumphest as though thou haddest thy desier,
Lyke him that would bragge lyng in the mier.

First, wher thou sayst I fal to sophistrie
Because I say there is a fayth, whiche truly
Howe faith is faith and no fayth.
Is no fayth, but thou must consider why:
Fayth in al christian men indifferently
Touching the nature of fayth certaynly
Is a true fayth, but in gods acceptation
It is not accepted without good conuersation.

And then not being of god regarded
Better it were to haue no fayth at al.
For a panym shalbe better rewarded
By suffering lesse paine in hel infernal,
Then the false christian which from god doth fal:
Deper shal he be buryed in hel
Then he that of Christ did neuer here tel.
2. Pet. 2.

Then because that fayth without good liuing
Bringeth to man greater damnation
I call it no faith, but yet not meaning
But that faith it is by true nomination
As by scripture I can bring probation.
matth 25. The fiue folish virgins which came to late
Being shut out, yet did cal at the gate.

Saying

Saying open to vs lord we the pray.
How could they cal on him whō they did not know?
Then know him thei did, by this conclude I may
Which wout faith thei could not, S. Paul doth show
Then by this parable it doth folow
That faith is faith stil with ꝑ worst sinnes that be,
Onelie with the sinne of infidelitie.

Roma. 1.

For contrary to fayth there is no sinne
But only the sinne of infidelitie,
Therfore an errour such preachers did bring in
Which did affirme here mans iustice to be
By onely fayth, excluding charitie
As being any helpe towardes mans iustice,
But only fayth alone to haue that office.

thei taught that if a mā once fell in deadly sine, he lost his faith. which is against the scripture as here is proued, & so is the opinion of onely faith to iustifye. &c. Iames. 2.

That doctrine, qō I, I did neuer like
For I know S. Iames doth it reprehende.
This stroke beside the matter thou dost strike
Therfore therof I pray the make an ende:
So wyl I, qō she, I did no lesse intende
But now to learne if thou hast a wyl
Thou seest how faith is no faith, & yet is faith styl.

It is true, qō I, I do perceyue it wel
Then of loue, qō she, conceyue thou like case
That as I before vnto the did tel
If man do set selfe loue in the wronge place
Against gods cōmaundemēt he doth sore trespasse
But where yet a fancie into thy head fel
That selfe loue could no way be taken wel.

Here

Ignoraunt techers thei woulde bee doctours of the law and yet vnderstoode not what they spake, neyther wherof thei affirmed i. Timo. i.

Here dost thou see now what did the begile,
By taking witnesse of such as rudest be,
Euen as the world hath done here a great while,
Thignoraunt was plaste into high degre,
Perching vp in pulpittes as thou doest see,
Seming to thignoraunt gods word to preache,
Pretending to know that they could neuer reache.

Then thignoraunt hearing ignorauntly,
Thignoraunt teach with his reasons blinde,
They thought streyght that his learning was so hie
Sith he such straunge & new doctrine could find,
They thought him a prophet by the lord assinde,
To reduce to god both the pore and riche,
So the blind led the blind, & both fel in the diche.

Luc. vi.

And of this sort the number was not smal,
Therfore do I much wonder now at the,
That thou thignoraunt for witnes wouldest cal,
In a matter wherin they do nothing se.
But yet I wonder lesse I remembre me,
Sith into learned men ignoraunce hath crept,
Which did the ignoraunte to that office accept.

And also where thou sayest that experience,
Doth teach that selfe loue is so inordinate,
That taken it can not be in a good sense,
Thy foly herein thou dost demonstrate,
For sith man in this must gods word imitate,
To loue his neighbour as him selfe alwaye,
Would God, man by selfe loue should him disobaye.

Thou

Thou haſt not yet(qꝺ I)proued to me
How a man,and why him ſelfe he ſhould loue.
Forſoth that ſhortly thou ſhalt here,qꝺ ſhe.
Firſt man muſt conſider how that god aboue
Made him to his image: this ſhould man moue
So to loue him ſelfe, that with filthineſſe
He ſhould not ſpot him ſelfe made to his likeneſſe.

Why man ſhould loue hym ſelfe & how.

Alſo in mans heart this muſt be inrolde,
How that he being loſt by Adams fall,
Was bought againe neither with ſiluer nor golde,
But with the precious bloud of Chriſt moſt royal.
For this ought man to his minde to call,
How he ſhould to Chriſt do great iniurie,
To defraude him of that he bought ſo dearely.

i.Peter.i.

Againe after his bitter paſſion,
In his graue dead thre dayes his body lay,
And then man for thy iuſtification,
Triumphantly he roſe on the third day,
And then vnto heauen for thee to make away,
When of his heauēly doctrine he had made an ende,
Miraculouſly to heauen he did aſcende.

matthe.28.
Luc.24.
mark.xvi.

Then cal to minde how god hath made thee
A membre here of his bodie myſticall.
Oh what feare and ſhame vnto the ſhoulde be,
When Chriſt in his glory ſhal come to iudge all,
If thou by ſinne here from his mercie fall?
His woundes thou ſhalt ſee then freſhly bleding,
If thou be in ſinne to thy condemning.

1.Cor.10.
math.xxv.

For then shal the boke of thy conscience
Be opened before thy face so playne,
Thou shalt nede then none other euidence,
But wishe that thou mightest presently be slayne,
Which can not be but in eternal payne.
Thou shalt euer die and neuer be dead,
Because thou diddest fal frō Iesu Christ thy head.

All this considered that I haue sayde here,
How much art thou bound to haue a respect,
Such a loue towardes thyne owne soule to beare,
That with filthy sinne thou do it not infect?
Onlesse at the iudgement God do it reiect,
With these terrible wordes which he shal say:
Matthe. 25. Go thou cursed auoide fro me away.

But if thou folow the wise mans counsel,
That is on thyne owne soule to haue mercie,
Eccle. 30. If thy flesh against the spirite doth rebel,
Do not thy loue vnto thy flesh applie,
But sith that thy soule shall neuer die,
Loue so thy fleash that thou mayst be sure,
Soule and flesh together in heauen may endure.

Math. 25. Oh what ioyful voyce to the shall it be,
When Christ shal say at the iudgement general,
Al ye my blessed children come to me,
And inherite ye the ioyes eternal,
Prepared for you before the worldes al?
To this ende must man loue hym selfe I say:
That he may with Christ raigne in ioy alway.

For

For to that ende God did man only create,
And in good workes here his life for to spende,
Which if he do not his soule he doth hate:
And that very nature doth reprehende.
Therfore to my counsel do thou attende.
Loue so thy selfe thy loue be not in vayne,
So shal thy loue truly turne to the agayne.

1. Timo. 2. He that loues iniquitie hateth his soule. Psalm. xi.

Loue louingly as loue doth the binde.
Loue God louingly as the lord of al.
Loue louingly thy selfe as he hath assinde.
Loue loutngly thy soule as the principall.
Loue so thy flesh it make not thy soule thrall
Unto deadly sinne by thy wilfulnesse.
Loue louingly the life which is endlesse.

By loue thou shalt gods commaundemẽt fulfyl. Roma. xiii.
By loue our lorde in thy heart shal raygne. 1. John. iiii.
By loue al wicked thoughtes thou shalt kyl. 1. Cor. xiii.
By loue thou shalt auoyde thinfernal payne. Prouer. x.
By loue for gods seruãt thou shalt be knowẽ plaine 1. Pet. 4.
By loue that orderly from god doth procede, John. xiii.
So loue thy selfe as that loue doth lede.

In loue to thy selfe kepe this order true,
Then in loue to thy selfe thou shalt not erre.
In loue to thy selfe do thy fleash subdue,
Then loue to thy selfe thou dost wel preferre,
And dost loue thy selfe in a right order.
And where as selfe loue is not on this rate,
Man loues not him selfe, but doth him selfe hate.

Now I se(qꝺ I)how I was begilde,
Selfe loue may please our lorde very wel,
Then sith that(qꝺ she)is from the exilde,
I nede no more therof to the to tel.
And god graunt that no man do this loue repel.
Amen(qꝺ I)and graunt me that I may
Imbrace this loue to mine ending day.

Here foloweth the loue that man ought to haue to man,

Thus hast thou heard nowe briefely(qꝺ she)
Of the loue of God whiche he shewed to man,
And also of the loue which in man shoulde be
Towardes his owne selfe as nature doth scan.
Now remaineth to shew shortly as I can,
Of the loue that man vnto man doth owe,
As nature doth wyl,naturally to growe.

First for an entraunce I wyl beginne,
Gene.ii. How god did worke in mans creation,
In making him pure and cleane without sinne,
Hauing in him none euyl cogitation,
Gene.iii. Tyl the deuil by his subtile temptation,
Caused man against our lord to offende,
Wherby god his iustice to man did extende.

Then

Then was man dryuen out of paradise,
The worlde for to increase and multiplie,
Where God after by natures exercise, Gene.iiii.
Gaue him children which indifferently
Were like to him selfe proporcionally,
Wherby I note that god would by this thing,
That man to his like should euer be louing.

That rule of nature did sone ende(qꝺ I)
For as the boke of Genesis doth tel, Gene.iiii.
Though Adam had children like him selfe truly
In proporcion,yet from loue one fel,
I meane Caine,which slew his brother Abel.
And what enuie wrought in other beside,
In the same boke may easely be tride. Ibidem.

Therfore(I say)though God did ordayne,
That man should bring furth by generation
Man like to him selfe,because loue should raygne
Betwene mankinde without mutation,
Sith breach of this loue,we se probation,
Was betwene brethren in the beginning,
Your rule failes,& therfore fal must your building.

This hath(qꝺ she)some apperaunce in dede,
As though this foundation were not sure.
But yet in Genesis yt thou doest reade,
Though Cayne wickedly agaynst nature
Slew his brother,wherby he did procure
The curse of God to him and hys progeny,
Al Adams children were not curst therby.

Gene.4.f.5. For Adam had childzen which vertuous were,
On whose line Chzist did naturally descende.
Therfore al those that any malice beare
Towardes their neighbours, do with Cayn affede,
And of his line I take them to depende.
But those which are knit in one by charitie,
Of the line of Chzist I take al such to be,

Thou knowest (qđ I) we are but gentiles borne.
That is true (qđ she) mary then (qđ I)
Out of Gods fauour al vs thou hast worne,
For Gentiles did liue in Idolatry,
And Gods people they hated vtterly:
Belike then al we descended from Cayne,
I like not that sequele by god I tel the playne,

Thou harpest so (qđ she) on ignoraunce stringes,
That in wisdoms melodie thou feelest no tast:
Yet thou wouldest appeare to know many thinges,
As many haue done, which learning defaste:
Yet for high preachers in pulpittes were plaste.
But thine ignoraunce in a worde or twayne,
I intende here to set before the playne.

Roma.ix. Deut.xi. The Iewes thou knowest were gods only eleet,
And he their god by promise to them made,
Which for their desertes he after reiecte.
Roma.xi. And Paul that to proue profoundly doth wade,
Where as he doth the Romains persuade,
Not to be proude, lest from God they fal,
Sith they were planted braunches vnnatural.

And

And Christ is called the head corner stone,
Which Jewes and Gentiles together did knit, Psal.118.
In building his church he made them both one, math.xxi.
Without any respect to them had in it:
He made them his children, that is to wit, Rom.2.& 3.
By adoption, though of Abrahams sede,
After the flesh they were not in dede.

But by fayth in Christ God indifferently Roma ix.
Is father to al which do him professe, i.Cor.x.
Then are ye al brethren: by this conclude I, i.Tes.iiij.
That loue ech to other ye ought to expresse James.2.
Without respect of persons, sith Gods goodnesse, Roma.viii.
As his owne children doth accept you all, Hebre.xiii.
Fro the band of loue ye ought not to fall.

In this (qd I) thou hast sayd very well.
Forth in thy purpose I pray the procede.
Mary before (qd she) as I did the tell,
Sith no respect of persons is with god in dede,
But that by fayth in Christ al men he doth lede
Into such vnitie of brotherhode,
That before him is none acception of bloude.

Yet kinges and princes (qd I) I haue heard say,
Shalbe in much higher reputation
Before our lorde God at the latter daye,
Then those whiche had no suche gubernation. Luc.xix.
That saying (qd she) is ment on this facion: matth.25.
To those that most is geuen, most wil god requier.
Who would then (qd I) gouernaunce desier?

Yes

Yes (qd she) that doth with vertue wel agre.
For those that God doth to aucthoritie call,
So godly in that their liuing maye be,
That higher glory in heauen haue they shall.
But and if that from godlinesse they fall,
Deper damnation shall they haue in hell,
Then shal the begger that in like offense fell.

But now shortly to touche the loue that a king
Ought to his subiectes euer to haue,
Chiefely he must before eche other thing,
Se that gods honour he do not depraue,
For therby him selfe and his he shal saue.
Contrary where God is not honoured right,
Thonour of that king shal faile in Gods sight.

The loue of a prince ought such loue to be
Towardes his subiectes, that aboue al thing,
None euyl example in him they should se,
Lest to like offense he do his people bring.
Therfore as Tully doth say in writing,
A ruler offends more in gods presence,
By euil example, then by his offense.

Also the wise man Salomon doth say,
The state of a king in his people doth stande,
Wherby he doth wyl that a kyng alway,
Must them maintaine, for defense of his lande,
Which if common wealth be not truly skande,
His subiectes decay, then what doth ensue,
Right sone his enemies may him subdue.

Common

Common welth hath been(qꝺ I)ſkand in dede,
But I ſe common wealth litle amende.
I pray the if cozne be ouergrowen with wede
What would it helpe that many wozdes to ſpende:
In talking therof if no man extende
His helping hand the ſame wedes out to roote,
The talking therof thou ſeeſt would litle boote.

Trueth(qꝺ ſhe) I know wel thine entent,
But I truſt that god wyl ſo wozke by his grace,
That if the people would hold them content,
And obediently gods lawe imbzace,
Such a commō welth god in this realme wil place,
That the king & quene in ſtudies wil not ceaſe,
Tholde yeomanry of England againe to encreaſe.

That is the thing(qꝺ I)that al men do craue,
Foz in them the welth of the realme doth reſt,
Sence couetouſnes did them depzaue,
As we haue ſene here ouer much exprеſt.
What welth we had to ſpeake in erneſt.
We haue bene ſo longe wzapt in miſery,
That to diſcerne wealth we can not ſcarſely.

The ꝓſperite of the cō-mons is the kinges ho-nour, but the decay of the people is the confuſi-on of the prince. Prouer. 14

Lo man beholde thine owne madneſſe(qꝺ ſhe)
In what miſery thou knoweſt thou haſt bene,
Yet when god ſent a noble queene to thee,
To ridde the out of that miſery clene,
Shoztly ſuch madnes in the was ſene,
Thou neither regardeſt thy bodely welth,
Noz yet befoze God thine owne ſoule helth.

Which hereafter in place conuenient,
Manifestly to the I wyll declare.
With that (qꝺ I) I am wel content,
But me thinke thou hast left this matter bare.
Thou tellest not what would ridde me out of care,
Touching the lacke of common welth thus gone.
No for wise men (qꝺ she) I let that alone.

The loue of god shewed to vs by our noble quene in forgeuig vs that we might haue lawfully taken, whiche is a rare thiug.

But touching the loue shewde here by your quene
Hath bene expressed to you in suche sort,
That the like in England hath not bene sene,
As to your cronicles yf you resort,
Tel me if they any such loue report,
That a king hath forgeuē that was his own right,
As her grace hath done which now ye set light.

No more of that (qꝺ I) wherfore (qꝺ she)
Trowest thou, qꝺ I, that I wyl report this:
Then for a flatterer taken I shoulde be,
Which is a vice that I hate moste ywis,
Therfore in vayne by the that spoken is,
Yf thou wilt not, qꝺ she, another shall,
I passe not, qꝺ I, so I medle not withal.

If thou dost not, qꝺ she, it wyl be confest,
Of al such as be louing subiectes true,
For by reporting trueth I haue not transgrest,
Sith I speake it thunkindnesse to subdue
Of al those which rayseth false rumours new,
Using vayne wordes not mete to be spoken,
Whereby they show al benefites forgotten.

But

But yet the chiefe loue by your quene declarde,
To you her subiectes as ye knowe it al,
Whē you wer quite out of Christes church debarde,
By your wicked errours most scismatical,
God which your iust quene to the crowne did cal,
By her meane to the church doth you restore,
Yet scarsly ye do geue god thankes therfore.

The loue of our queue ī restoring vs to the churche againe.

This loue of your quene example may be,
What loue al kinges to their subiectes should show.
Thou flatterest so, qđ I, that beleue me,
If I in writing should this abrode blow,
Such a fame therof towardes me would grow,
That I should haue a great cause to be proude,
Therfore by me it shal not be auoude.

If not, qđ she, yet thon canst not denie,
But that it is most true that I here do say.
Truly so I do beleue it (qđ I)
Yet in no wise report it I may.
But vnto god here I hartly I pray,
That our king and quene in loue long may raigne,
And grāt noble fruit to ēcrease betwene thē twain

Amen, qđ she, if it please gods goodnesse,
His wil be done, but now this loue to ende,
I wil no more therof to the expresse,
But furth wil procede as I did intende,
Which shalbe now a litle time to spende,
To show the loue which thou doest owe alway,
Unto the king whom thou art bounde to obay.

Fyrst for asmuch as thou diddest chose a king
On earth here to be thy gouernour,
God did bind the then, that aboue al thing,
Though he did vse most tyrannicall power,
Thou shouldest him obay at euery honour:
And in no wise against him to rebel,
Though he were a membre of the deuil of hel.

Yea (qꝺ I) what if he woulde compel me
Agaynst gods worꝺ my faith to forsake,
Am I bounde then to his lawe to agree?
Nay (qꝺ she) but yet this way thou must take,
Thou mayest with the swoꝛde no resistence make,
1. Peter. iiii. But rather suffer paynful punishment,
Then to any rebellion to consent.

But out of the way that blocke to remoue,
The church is not now in her infancie,
She is .xv. hundreth yere old and aboue.
Therfore there is no doubt but that certaynly,
Al kinges vnder her knoweth Christ truly,
Catholike kinges make no martyrs by pſecutiõ Therfore there is now ne persecution,
Nor of martyrs bloude none effusion.

Therfore to my purpose to come agayne,
If god would thou shouldest obey a pagane,
Of forse this sequele must folow playne,
Much more thou must obey a christian man,
For certayne causes which shew the I can,
As first because it is gods ordinaunce,
That ouer the he should haue gouernaunce.

Also

Also from thy foes he is thy defense,
And by him thou doſt liue in quietneſſe,
To whome thou art bound by charge of cõſcience, Roma. xiii.
Tribute to pay and with al humbleneſſe, 1. Reg. 8. 9.
Thine obedience to him to expreſſe,
What ſo euer he commaundeth the to do,
Without grutching thou art bound therunto.

Agayne ſith he is defendour of ryght,
And alſo a dew refourmer of vice,
Maintayning the good by his princely myght,
Calling backe the euil from their euil exercise,
Are not theſe reaſons to ſuch as be wiſe,
Inough to perſuade them vnto obedience,
And their king to loue in their conſcience?

We thinke (qõ I) thei are ſufficient,
Then what vnkindneſſe is in thoſe (qõ ſhe)
Which directly agaynſt gods commaundement,
Obedient to their prince wyl not be,
But murmours & grudges, that (beleue me)
I thinke the like in no realme hath bene,
Both god & their prince they haue forgot clene.

Yet be they thoſe that gods worde profeſſe,
And glorie in knowledge with a pretence,
As though thei wold not the lords word trãſgreſſe
And yet none ſo farre of from obedience,
Wherby it is an open euidence,
That they be thoſe ſame of whome Chriſt doth ſay, math. vii.
Shal cal him lord, lord, at the latter day.

For in wordes only standes their religion,
They are cursed children whiche haue forsake the right waye. 2. Peter. 2. As by their demeynour it doth appeare.
Yet if their wordes made no diuision,
The world their bablyng much better might bere,
But most sclaundrously they prate without feare,
Against those which are in authoritie:
But S. Peter sheweth that such there would be.

If their religion be in only wordes, qꝺ I,
And yet as thou saist their words be starke nought
Their dedes be as euil before thou dost trie,
Then both wordes and dedes in them to sought
Make an equalitie, surely they haue cought
A goodly religion, but as Christ doth tel,
Matthe. 12. The tre and the fruit doth agre very well.

I pray god, qꝺ she, to graunt them grace all,
And of wicked talke their tonges for to stay.
But truly if thei to their mindes woulde call,
Eccle. 10. How Salomon warnes them where he doth say,
Beware thou talke none euil night nor day
Against the king, for the birdes of the ayre
Wil it vnto him open and declare.

Also scripture doth say furthermore,
1. Reg. 15. Much better before God is obedience,
Then is sacrifice: I conclude therfore,
That though such men should do their diligence,
To please our lord with a deuout pretence,
Yet in their good workes god doth not delite,
Because obedience thei do banish quite.

Then

Then are thei, qꝺ I, in a perillous caſe.
Thei are ſo, qꝺ ſhe, thou mayſt perceaue wel,
When man wilfully doth caſt of gods grace,
In this life he doth euen beginne his hel.
Alas with what confidence do they dwel,
Under chriſtian princes as ye do here,
And yet a true heart to them do not beare?

Mary, qꝺ I, the numbre is not ſmal,
Of thoſe which dayly out of the realme do ronne,
Becauſe into that fault they wil not fal,
Their natiue countrey for that cauſe they ſhonne,
But bide thei there, qꝺ ſhe, when they haue done?
Nay, qꝺ I, from hence they paſſe and repaſſe,
To ſhew theyr brethren if it be as it was.

Then belike, qꝺ ſhe, they loke for a chaunge.
Do they, qꝺ I, yea that thou mayſt be ſure,
When their tonges beginne at rouers to raunge,
They ſay this world wil not longe endure.
They thinke your religion, qꝺ ſhe, as vnpure,
As theirs which ſo litle tyme did ſtand,
That neuer before was in this land.

But this from the beginning hath bene.
Euer ſtedfaſt ſtanding at a ſtay,
Where al other ſectes as it hath bene ſene,
Did neuer ſtand but ſone did decay.
Therfore maruayle at al thoſe ye may,
Which rather wyl chuſe vncertayne nouelties,
Then conſtant trueth wherin ſaluation lies.

Some

Some thinkes, qꝺ I, al are not of the beſt,
Which are admitted in the court to wayte.
Hath it not bene (qꝺ ſhe) partly expreſt,
By ſome which god did reuele but of late,
Some being lew, and ſome of high eſtate,
Whiche were not found true in word and dede,
But god I truſt ſhortly wyl them out wede.

It is my hope to, but to the (qꝺ I)
Me thinke thou doſt not kepe an order right,
Thine entent was to ſhew generally
The loue that a ſubiecte to his prince ſhould plight
Yet particulerly it ſemeth to my ſight,
Thou applieſt it only to vs in this lande,
And that with thy purpoſe doth not wel ſtande.

Yes, qꝺ ſhe, if thou to thy minde doſt call,
I told the how al kinges their ſubiectes ſhuld loue,
Then of the loue of ſubiectes in general,
To their kinges againe as ſcripture doth moue,
Then thunkindneſſe of you I did diſproue,
To whom god hath ſuch louing princes ſent,
And yet ye wyl not be obedient.

Now I remembre me, qꝺ I, thou ſayeſt true,
I pray thee procede as thou doſt intende,
With a good wil, qꝺ ſhe, Now ſhal enſue
The loue that a paſtour ought to extende,
The loue of a paſtour to his flocke. Towardes his flocke as in ſcripture is pende,
Truſting none wyl be therwith offended,
But ſuch whoſe liuinges may be amended.

Fyrſt

Firſt for an entraunce no further I wyl ſeke,
Chriſt doth tel thē plaine what men thei ſhould be: matthe.xi.
Folow me(ſayth he)for I am lowe and meke:
Then no kind of pride in them ye ſhoulde ſee,
But to be examples of humilitie.
Therfore Chriſt calleth thē of the worlde the light, matthe.v.
No euil example ſhoulde they ſhewe in ſight.

Alſo in ſcripture this is playne founde,
Such a loue in al paſtours ought to be,
Sith to preach and teach thei are not only bounde, 2.Tim.ii
Of loue they muſt kepe hoſpitalitie,
Releuing the pore in their neceſſitie.
Therfore gods law they do not tranſgreſſe,
Landes and goods to that ende here to poſſeſſe.

Loue ſo ſhoulde lede them that they ſhould be loth,
That any by their liues ſhould take offenſe
Therfore in their liuing and their teaching both
They ought alway to do their diligence,
Their flockes to edifie or els in conſcience, 1.Peter.v.
Diſcharged are they not before our lorde, Actes.xx.
Of the playne ſcripture I take recorde.

1.Cor.ix.
Wo be vnto me,ſayeth holy S.Paul, Iere.xxiii.
If I do not truly preach the ghoſpel. Ye haue eaten of the fat
For the lacke wherof this wo ſore did fal, and clothed you with the wolle,
Chiefely on this realme as al you can tell, but the flocke ye haue
Driuen they were out both of church and cell, not feddē.&c
Plagued were al prieſtes of euery ſort,
The which experience can truly report.

All was for lacke that they had not that loue,
John.xvi. Which Christ in the ghospel doth playne expresse:
John. x. A good shepeherd from his shepe wyl not moue,
When the wolfe approcheth them to represse,
But him to withstand he doth him stoutly dresse,
He doth not sluggishly lay him to slepe,
And suffer the wolfe to deuour his shepe.

There hath none in England done so(qō I)
Truly I woulde there had bene none such(qō she)
Although some did offer them selues to die,
Yet a great numbre did cowardly agre,
Their shepe before them deuoured to be,
Directly agaynst their owne conscience,
As now ye do see by experience.

Alas how can they be mery at hart,
Ezech.xiii. Sith god at their handes wil requier the bloode
Of al those which fro the fayth did depart
By peruers preachers whom they not withstoode,
But suffered thē of those rauening wolues woode,
To be deuoured by errours pestilent:
Wel(qō I)now that fault they do repent.

God graunt their repentaunce to be(qō she)
Better then your late wedded priestes do appeare
To forsake their wiues though they did agre,
The repentaunce of some of our wedded prieſtes. Because they would be receyued as they were,
They are so penitent that without feare
Nightly to their wiues some of them resort,
After paynful penaunce thē selues to comfort.

And

And yet beſide this many men do ſaye,
That to the common welth they are vtter foes,
For in cornerꝭ where they know ſpeake they may,
They ſowe much ſedition thus the ſaying goes,
And no man ſo much as do only thoſe,
That were wedded prieſtes. yea & they ſay playne,
They hope ſhortly to enioye their wiues agayne.

This is (qꝺ I) beſide thy purpoſe clene,
For the loue to their flockes this hurteth nothing,
The moſt, of al prieſtes hath not preachers bene,
For al men hath not the gift of preaching.
Yet ſhould they (qꝺ ſhe) preache by their liuing,
For by their example if they liue right,
They profit muche their flocke whiche therof hath
(ſight.

I pray god graunt al which hath bene conſtant
In this troublous time, that they not neglect
Their dueties as the wicked make their vaunt.
They ſay to promotions they be ſo affecte,
To preach or teach now they haue no reſpecte, would god
But gape ſtil to catche, which whē thei haue cought that I did
Thei be as dōme dogges whiche can ſpeake ryght lye in this
(nought. ſaying

I truſt in God (qꝺ I) they wyl that amende.
If not (qꝺ ſhe) to be feared much it is,
That as ſcripture ſayth worſe wyl be the ende, Matth. 12.
Then was the beginning as it wyl not mis,
If more diligent they be not after this,
And cal to their mindes what Chriſt ſaith in dede:
If thou doſt loue me my ſhepe thou muſt fede. Iohn. xxi.

I haue not sett these prophetes saith our lord: & yet thei ran I haue not spoke to the and yet they preached. &c. Iere. xxiii.

O lord (qꝺ I) how diligent were they,
Which did preach and teach erroniously:
They would lay on lode, yea euery day,
To get the people to them to applie,
And if their brethren in prison do lie,
They wil geue so largely to them euermore,
That they come out richer then they were before.

And beside that if they speake high treason,
Both against god and also their kyng,
Being attaint therfore at any season,
They are one to another so louing,
That they wil swere they heard no such thing,
Though fiue hundreth knoweth it is a lie,
They wil leoparde their soules for his bodie.

Luce. 16. Doth not the gospel (qꝺ she) tel the right,
That the children of this world in their kind,
Are wiser then are the children of light:
And that very true in them thou maist finde.
But I trust that those whome god hath allinde.
To be the light of the worlde wyll so loue and liue,
That their loue a true light to the world shal geue.

Whiche loue I pray God graunt vnto them all,
Amen, qꝺ I. Now shalt thou heare, qꝺ she,
The loue of the flocke to the pastour. What loue the flocke must haue in generall,
Towardes their pastours of euery degre,
Sith god hath set them you to ouerse.
1 Timo. 5. They are worthy double honour saith S. Paul,
But those that do preach saith he in special.

Nowe

Now sith they must haue honor for thoffice sake,
If they do offend by their weake frayltie,
None outcrie on them ye ought for to make,
But seke to reformme them by charitie.
Reioyce not at their fal for then offende ye,
As did Noes sonne which saw his father bare, Gene. ix.
And had his curse therfore scripture doth declare.

Constantine the great on a time did say,
If he saw a preest with a woman lie, The charite of Constantine the great.
He would rather his cloke vpon them lay
To couer them both, then he would openly
Haue that act knowen, meaning therby,
That though the preest were leud without shame,
Thoffice of preesthode he would not defame.

Yea, qꝺ I, Constantine is dead longe ago,
And hath caried with him his charitie,
Where shal we finde him now that wil do so,
But rather wil do the cleane contrarie,
Defame those preestes that do liue honestly?
If to their errours he wil not consent,
A whoore maister theical him continent.

That is of heretikes, qꝺ she, an olde practise, The practise of the Arrias against Athanasius when learning would not serue.
So did Tharrians by Athanasius,
When by no learning as the storie trise,
They could him conuince, then did they thus,
Accused him to be a man vicious,
They sayd he rauisht a woman against her wyl,
And also that he his seruaunt dyd kyl.

This did theretikes fayne moſt vniuſtly,
Againſt that conſtant and catholike man.
So thoſe of our time ſhew euidently,
That as Tharrians did belie him than,
Of good men this day lie as faſt they can.
Therfore no meruayle though thonour decay,
Which your prieſtes ought to haue at this day.

Cure ſacra mẽtaries cã lie as the Arrians did.

Alſo as it is a part of honour,
For ſubiectes to pay tribute to their kyng,
So it is to prieſtes which on our ſoule haue power
To pay to them tithes which is their liuing,
And that to be payed without murmuring,
As ye do therin your kinge ſore offende,
Offenſe for both to God doth like extende.

malach. iii. Leui. xviii. 1. Corin. ix.

Alſo Salomon doth geue this precept,
Honour thou the Phiſition ſayth he,
Ought not this precept more to be kept,
To thoſe that of your ſoules the Phiſitions be?
Therfore to ende this loue here, I do wyl the,
If thou wilt not reſiſt gods ordinaunce,
Loue thoſe that of thy ſoule hath gouernaunce.

Eccle. 38.

Now to knit vp with a worde or twayne,
Of the loue that one man to another owes:
It muſt be ſuch a loue no man may diſdayne,
Him that is his like, as the ſcripture ſhowes,
Be he riche or pore, charitie thus growes,
She hath no reſpect of perſons at al,
Nor fro patience ſhe doth neuer fal.

Of the loue that eche mã owes to other generallye.

Eccle. xiii. Iames. 2. Leui. xix. 1. Cor. xiii.

By the bande of charite al men are knit
To make truly one body mysticall.
No deformitie ought to be in it,
Christ being head ought to rule the bodie al,
The hande to hurt the fote is vnnatural,
Or the fote thoffice of the hande to take,
A deformitie in the bodie doth make.

Ezech. iiii.
Roma. xii.
1. Cor. xii.

But when eche membre duely doth attende,
Unto his office as S. Paul doth say,
The bodie shal encrease and in welth amende,
If one membre bring not another to decay,
Which in this realme it hath done many a day.
Because charitie with them hath no place,
From their head Christ thi can receyue no grace.

1. Iohn. iii

The middle part of this body mystical,
I take to be noble men of eche degre,
As lordes, knightes, & squiers being principal,
Under the head which enuironed be,
With armes, handes, legges, & fete as thou dost se,
The head and middle partes to serue and obay,
In order as God hath appoynted alway.

By armes, handes, legges, & fete, I vnderstand,
Al the common sort eche in his exercise,
Some on the water, and some on the lande,
For the bodies welth as their callinges lies,
The noble man should not vse merchaundise,
The lord nor knight no fermer shoulde be,
In the bodie that is a deformitie.

Hereby is the order of charitie broken, whiche S. Paule reproueth. Roma. xii. 1. Corin. xii. Ephe. iiii.

The

The merchaũt ought not wode and coles to sel,
Neither to take fermes into his handes,
But liue by merchandise as his calling fel,
So al landed men should liue on their landes.
For sence they sel to this, common welth standes
In an euil case, and the cause is why,
Eche man his owne calling doth not applie.

How chaunceth it (qꝺ I) that thou dost now,
Shew causes of the common welthes decay,
Which before to me thou wouldest not auow?
To poynt meanes to mende it (qꝺ she) I did say,
I left to wise men, but here by the way,
Because where loue is cõmon wealth doth raygne,
Which sith it is decayed loue is gone plaine.

I pray God (qꝺ I) mende al thinges amisse,
And that eche man may loue other louingly,
In dede (qꝺ she) so gods commaundement is,
Ephe. iiii. For to Christ your head ye are knit therby,
1. Iohn. iii. And by the lacke therof as I before did trie,
Ye are deuided from Christ, therfore I say,
Labour for loue that dwel in Christ ye may.

Iohn. xiiii. Then loue by loue man shal of God obtayne,
1. Cor. xiii. For loue by loue doth knit al men in one.
Then loue by loue auoydeth all disdayne,
Roma. xii. And loue by loue in loue is not alone.
1. Timo, i. For loue by loue brigeth loue wher loue was none,
So loue by loue fulfylleth gods precept.
Then loue louingly of all men must be kept.

Nowe

Now as thou haſt hard before, thike on gods great loue,
Fyrſt for that he made the to his owne likeneſſe,
Of his owne good wyll, nothing did him moue,
But onely his loue whiche he did expreſſe,
After ſuche a ſorte thy ſelfe can wytneſſe,
Otherwyſe thou knowſt he mought haue made the
Geue him prayſe therfore as moſt mete ſhal be.

A ſhort recitall of the three loues before entreated,

Yet notwithſtanding this thy creation,
It had been a profite to the very ſmal,
For thou waſt made the childe of damnacion,
By the ſynne of Adam when he did fall.
But God ſpared not his ſonne natural,
To dye for ſynne, as I proue before,
Therfore geue thankes to him for euermore.

Then in loue to thy ſelfe haue euer a reſpecte,
Remembryng what a ſhame for the ſhal be,
Beyng made like to God, that image to infecte,
And thynke how with his bloud he did redeme the:
Then in loue to thy ſelfe let it ſo agre,
In an order to God, and him not forget,
Then loue to thy ſelfe ryghtly thou doſt let.

Then laſt of all as I haue declarde,
When loue to thy ſelfe thou haſt placed right,
To thy neighbour by that rule thou ſhalt awarde,
True loue louyngly, pleaſaunt in Gods ſight,
So ſhalt thou ſhewe thy ſelfe the chylde of light,
Hauyng that loue whiche accords to Gods wyll,
Wherin and whereby thou ſhalt Gods lawe fulfyll.

Nowe qꝺ ſhe, I haue fulfylde my purpoſe,
Taking occaſion as thou ꝺiꝺeſt heare,
Of Gemini the ſigne, whiche doth man diſpoſe.
To natural loue, and that thou couldeſt not beare,
Thou thoughteſt ſuche fyl:hyneſſe in it to appeare,
That no good matter made theron could be:
But nowe thou ſeeſt thy foly as I tolde the.

Truth it is qꝺ I, nowe I ſee it well:
Then wryte it qꝺ ſhe, if thou wylt take payne,
I am content qꝺ I, though I my foly tell,
Syth that it may turne to my neighbours gayne:
Then farewell qꝺ ſhe tyll we mete againe.
With that ſhe toke her flight, I ſawe her nomore:
Then I went & wrote all as ye heard before.

Finis.

Imprinted at London by Robert
Caly within the precinct of the late diſ-
ſolued houſe of the gray Freers, nowe con-
uerted to an Hoſpital called
Chriſtes hoſpital.